

Pam - biog. 322

# MISSIONARY HEROES COURSE

LIFE STORIES OF GREAT MISSIONARIES FOR  
TEEN AGE BOYS

ARRANGED IN PROGRAMS

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## Alexander Duff

India's Educational Pioneer

SOURCE BOOK

"ALEXANDER DUFF, PIONEER OF  
MISSIONARY EDUCATION"

By WILLIAM PATON

*Program Prepared by*  
FLOYD L. CARR

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BAPTIST BOARD OF EDUCATION  
DEPARTMENT OF MISSIONARY EDUCATION  
276 FIFTH AVENUE, NEW YORK CITY

**Course No. 2**



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## OUTLINE

	PAGE
INTRODUCTORY STATEMENT .....	2
PROGRAM FOR MEETING .....	3
LIFE SKETCH .....	4
LIFE INCIDENTS .....	7

*Program based upon* ALEXANDER DUFF, PIONEER OF  
MISSIONARY EDUCATION

*by* WILLIAM PATON

Doran, \$1.50

## FOREWORD

THE *Missionary Heroes Course* for Boys meets a real need. It is a series of missionary programs for boys based on great biographies which every boy should know. Courses Number One and Number Two are now available, each providing programs for twelve months, which may be used in the monthly meetings of boys' groups. Other courses are in preparation and will be issued for subsequent years.

It is suggested that the leader purchase two copies of each booklet; one to be kept for reference and the other to be cut up to provide each boy with his assigned part. Some may prefer to purchase one booklet and typewrite the parts for assignment. In order to tie together the life incidents as they are presented by the boys, the leader should master the facts outlined in the biographical sketch and read carefully the volume upon which the program is based. These volumes are missionary classics and may be made the basis of a worthwhile library of Christian adventure.

Boys are keenly interested in stories of adventure and achievement and it is hoped that participation in the programs will lead many of the lads to read these great missionary biographies. Attention is called to the twenty-three other life-story programs now available for Courses Number One and Number Two, both of which are listed on the last page. The books upon which these programs are based can be ordered from the nearest literature headquarters. Portraits of these missionary heroes are also available for purchase at fifteen cents a copy.

While these programs have been developed to meet the needs of boys' organizations of all types—i.e., Organized Classes, Boy Scouts, Knights of King Arthur, Kappa Sigma Pi, etc.—they were especially prepared for the chapters of the *Royal Ambassadors*, a missionary organization for teen age boys originating in the Southland and recently adapted to the needs of the Northern Baptist Convention by the Department of Missionary Education. We commend these materials to all lovers of boys.

WILLIAM A. HILL.

## PROGRAM FOR MEETING

1. Scripture Reading: Psalm 107:23-32: "They that go down to the sea in ships, that do business in great waters; these see the works of the Lord . . . ." (Tell the story of his being shipwrecked with the loss of 800 books. Two only were recovered, a Scottish Psalter and the Bible. See pages 54-55 of "Alexander Duff, Pioneer of Missionary Education" by William Paton, and excerpt No. 7 following.)
2. Prayer.
3. Hymn: "We've a Story to Tell to the Nations," which is to be found in the Leader's Packet. (See the account of his decision for missionary service, pages 44-45, 49-50, in the above book and excerpt No. 6, following.)
4. Introduction to the Life-Story\* (based upon the sketch in this booklet.)
5. His Birth and Religious Heritage (pages 20-22.)
6. Decision for Missionary Service (pages 44-45, 49-50.)
7. Twice Shipwrecked (pages 52-54, 56.)
8. His Educational Program has William Carey's Support (pages 58-60, 67.)
9. Alexander Duff's First Converts (pages 84-86.)
10. Duff's Stand is Sustained (pages 91-92, 98-99.)
11. Advocacy of Western Medical Science (pages 99-100.)
12. Advocacy of Educational Opportunities for India's Womanhood (pages 123-125.)
13. Secures the Adoption of the "Grant-in-Aid" System (pages 157, 159, 160.)
14. Failing Strength and Death (pages 194-195, 195-196.)

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\* The leader should read both the brief sketch in this pamphlet and, if possible, the book, "Alexander Duff, Pioneer of Missionary Education," by William Paton. A splendid short sketch of Alexander Duff can be found in "Some Great Leaders in the World Movement," by Robert E. Speer.

## SKETCH OF THE LIFE OF ALEXANDER DUFF

**A**LLEXANDER DUFF was born in Moulin, Perthshire, Scotland, on April 25, 1806. His father and mother were devout Christian workers, the father being active in conducting Sunday schools and prayer meetings. His preparatory schooling was received at Kirkmichael and Perth and his college work at St. Andrews University. His friendship with John Urquhart and his contact with Thomas Chalmers were the formative influences that led him to decide for missionary service. He writes of his decisions: "In my closet I said: 'O Lord, silver and gold have I none. What I have I give. I offer Thee myself. Wilt Thou accept the gift?'" "

The Presbyterian Assembly appointed him as its first missionary designated to India. Shortly after receiving his appointment, he was married to Ann Scott Drysdale of Edinburgh. They sailed for Calcutta on the "Lady Holland" on October 14, 1829. When off the African coast, not far from Cape Town, they were shipwrecked, with the loss of his library and supplies. The only books recovered of his library of eight hundred volumes were the Scottish Psalter and the Bible. Later, their second ship encountered a monsoon and was blown aground on the Hooghly River. They finally were royally welcomed to Calcutta on May 27, 1830.

From the first, Alexander Duff set about blazing a new trail in the task of Christian missions. Two new and vital decisions were involved in his program. First, he proposed to undermine Hinduism not by devoting his life to preaching but by making use of higher education as a missionary instrument. Second, he proposed, in contrast to the existing practice of using the vernacular as the medium of instruction, to give that higher education through the medium of the English language. Only William Carey of all the leaders supported him in his revolutionary program.

He supplemented his educational program with courses of lectures on philosophy, ethics, government and Christianity. He frankly and consistently shaped the courses of instruction toward Christian principles and truths. The Bible was exalted and

Jesus Christ earnestly presented to his students. With the assistance of Raja Ram Mohan Roy, he enrolled the very flower of the young men of India, opening his school on July 13, 1830, two months after his arrival. By April 1833 he had baptized four notable converts from Hinduism, each of whom was destined for large leadership.

He became the dominant personality in shaping the new policy of the British Government in India. Instead of deferring absolutely to the Hindu customs, religion and viewpoint, with the assistance of Lord Macaulay, he secured the promotion of European science and literature. He aided in securing the establishment in 1835 of the Medical College at Calcutta on the foundation of western medical science.

After five years of intense and effectual labor in India, ill-health compelled Duff to return to Scotland. He was able to render as great a service for missions in Scotland as he had already rendered in India. He was invited to address the General Assembly in May, 1835. He aroused his hearers to new conviction and enthusiasm concerning the cause of missions. Twenty thousand copies of his epoch-making address were ordered printed for distribution in the churches. The four years at home were spent in stimulating the churches, organizing the Presbyteries, enlisting able volunteers, lecturing in the Universities and in preparing a volume entitled: "India and Indian Missions."

In 1839, leaving his four children with friends, he again sailed for Calcutta with Mrs. Duff. Eleven years of magnificent service now follow. He was greeted by a student body of over six hundred and was rejoiced to mark on every hand the fruitage of his earlier labors. In Cornwallis Square, a handsome Christian Church had been erected and the Medical College was firmly established in the life of the city. Four years after his return, the historic disruption of the Scottish Church took place. The issue was the age-long problem of "Church and State," with especial reference to the authority of the civil courts in ecclesiastical matters. Under the leadership of Thomas Chalmers, five hundred congregations withdrew from the Established Church, forming the Free Church. Duff and his colleagues decided to affiliate with the Free Church and were obliged to relinquish their building and seek new quarters. In spite of the handicap, the work prospered and notable converts were constantly being won. In October, 1848, the Bengali Church of Calcutta was organized and the foundations assured for an indigenous church in India. Two other contributions to Christian progress mark the period, the editing of the "Calcutta Review" and the founding of the Calcutta Hospital.

Ill health again necessitated a return to Scotland. After making a tour of the Christian centers in India, he sailed for Scotland in the spring of 1850. He threw himself with ardor into the task of stimulating and organizing the Free Church, with whose fortunes he had cast his lot. He secured permission to organize a missionary association in every Church and gave himself whole-heartedly to the task. In 1851 he was elected Moderator of the Free Church Assembly and ably filled the position. In 1854 he made a triumphant tour of the cities of the United States and Canada and profoundly stimulated missionary enthusiasm in America.

On October 13, 1855, he sailed in his forty-ninth year for his last term of service in India. He was welcomed to Calcutta with a great demonstration, honored as the prime mover in the "Grant-in-Aid" educational system that had just been inaugurated by the British Government. Two years after his arrival, India experienced the horrors of the Sepoy Rebellion and Duff both encouraged his fellow countrymen and rejoiced in the steadfastness and courage of the Christian converts under the terrible storm of persecution. A new building, known as "Duff College" was erected and a steady enlistment of notable converts was the outcome of the work.

After eight years of strenuous service, Alexander Duff sailed from India for the last time. Shortly after reaching Scotland, he was elected Chairman of the Foreign Missions Committee of the Free Church. From this vantage point he surveyed the "home base" and devoted fourteen years of his life to lecturing and organizing in behalf of the growing work of the Free Church in India and Africa. But in his seventieth year he fell from a considerable height in his library, severely injuring his head. A tumor formed and months of increasing weakness followed. On February 12, 1878, the great Christian educator passed to his reward. Shortly after his death, Gladstone paid this tribute to him: "He is one of the noble army of the confessors of Christ."



## INCIDENTS IN THE LIFE OF ALEXANDER DUFF

*Reprinted from "Alexander Duff, Pioneer of Missionary Education," by William Paton.*

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### *His Birth and Religious Heritage. (Pp. 20-22.)*

Alexander Duff was born in the little parish of Moulin, in Perthshire, on April 25th, 1806. The place lies at the very centre of Scotland, and enjoys a beauty of scenery and wealth of historical memory which could not but leave their impress on one who to his dying day was enthusiastically a Scot and a Highlander. Two miles to the north is Ben-i-vrackie, from which far away can be seen Arthur's Seat, above Edinburgh, and to the north the great mountains Ben Nevis and Ben Macdhui. Not far distant the Pass of Killiecrankie calls up memories of Scottish history, and of "bloody Claverhouse" and the Covenanters he hunted down, into whose spiritual heritage the young Duff so eagerly stepped. This early memory of mountain, glen and river never faded from Duff's mind, and again and again in the imaginative flights of his speeches we find the impress of this Highland loveliness and grandeur and perceive the love he had for his fatherland.

Of his father, James Duff, and his mother, who was Jean Rattray, we do not know much beyond what their son, who believed himself to owe everything to them, tells us about his parents. They were people of passionate religious faith, of the rugged Calvinist type, tinged both with the fire and with the sadness of the Celtic nature. The father, says his son, "was wont to labour much for the spiritual improvement of his neighborhood, by the keeping or superintending of Sabbath schools, and the holding of weekly meetings at his own house or elsewhere, for prayer and scriptural exposition . . . . In prayer he was indeed mighty—appearing at times as if in a rapture . . . . In appealing to the conscience, and in expatiating on the dying love of the Saviour, he displayed a power before which many have been melted and subdued, and being equally fluent in the Gaelic and the English languages, he could readily adapt himself to the requirements of such mixed audiences as the Highlands usually furnish." His mind was steeped in the Bible expositions of the old divines, and he familiarized his children with them. Although

Duff left home to go to school at the age of eight and was only intermittently under his father's roof ever afterwards, there is no doubt that his father's piety and personal religious forcefulness left a profound impression on his nature.

Indirectly, but not on that account less truly, Alexander Duff entered as a child into the heritage of the great evangelical revival associated with the name of Charles Simeon. For the boy's father, so mighty in prayer and exposition, so strenuous in service, looked back to his first awakening to the realities of God under the ministry of a man deeply influenced by Simeon—Dr. Stewart of Moulin, afterwards of Dingwall and Canongate. Alexander's mother too could recall how, as girl and boy of seventeen, she and young James Duff, her future husband, had sat one Sabbath in the little kirk of Moulin under a strange preacher from England, a soldierly man, very fervent in his speech in spite of his look of tiredness, and wonderfully hard to understand on account of the outlandishness of his tongue. But Dr. Stewart, a listener that Sabbath instead of preacher, had understood the queer accent and the queer words, and that day's sermon had somehow set him, a quiet country minister, on fire with a new and passionate conviction of God and sin and salvation, which would not let him rest until James and Jean and the other members of his flock saw what he now saw, as Simeon had showed him, of God and His love for men. Many years after, Duff, by now an experienced missionary, met Simeon at Cambridge, and reminded him of his visit to Moulin in 1796 and of the "barren and dry sermon" (so Simeon himself had dismissed it at the time) which had had so powerful an effect on the kirk of Moulin and, through his parents, on the missionary himself.

### *Decision for Missionary Service. (Pp. 44-45, 49-50.)*

Characteristically, Duff took a long time to make up his mind on the pressing question, should he become a missionary. Interest in India particularly, he said at the end of his Indian career, began in his case with the reading of an article on India in the *Edinburgh Encyclopaedia*; but even in his childhood his father, who had an interest in missionary work rare in those days, used to speak to him of it and show him pictures of Indian life and religious rites. As a member of the students' Missionary Society he read all round the subject. He tried to rid himself of any romantic glamour which the work might have had for him, and compelled himself to face two things, the actual work and need in India, and the claim of the Gospel upon the individual Christian. He subjected his own motives to a rigorous, even ruthless scrutiny, purged himself so far as a man can of self-deceit and

false ambition, looked squarely and steadily at the cost he must count, and came to that place where he could say, "Here am I, send me."

In 1827 Urquhart, whose strength had never been equal to the demands he made upon it, died, before reaching his nineteenth birthday. This seems to have been the determining factor in Duff's decision. Urquhart's name was always much in his talk and letters, but when he returned home in the spring of 1827, in all his news about College affairs and friendships Urquhart's name did not appear. In answer to his parents' question he told them that Urquhart had passed away, and then added, "What if your son should take up his cloak? You approved the motive that directed the choice of Urquhart, you commended his high purpose—The cloak is taken up." His parents accepted the decision. They had counted on his being a minister at home, perhaps near themselves, and they had all the old Scottish pride in having a son, and a distinguished son, in the ministry. Nevertheless, they were able to recognize in their son's decision the will of God . . . .

I am now prepared to reply to the Committee in the words of the Prophet, "Here am I, send me." The work is most arduous, but is of God, and must prosper; many sacrifices painful to "flesh and blood" must be made, but not any correspondent to the glory of winning souls for Christ. With the thought of this glory, I feel myself almost transported with joy, everything else appears to fall out of view as vain and insignificant. The kings and great men of the earth have reared the sculptured monument and the lofty pyramid with the vain hope of transmitting their names with reverence to succeeding generations; and yet the sculptured monument and the lofty pyramid do crumble unto decay, and must finally be burnt up in the general wreck of dissolving nature; but he who has been the means of subduing one soul to the Cross of Christ, hath reared a far more enduring monument—a monument that will outlast all time, and survive the widespread ruins of ten thousand worlds; a trophy which is destined to bloom and flourish in immortal youth in the land of immortality.

### *Twice Shipwrecked.* (Pp. 52-54, 56.)

The *Lady Holland*, after several attempts to start, left Ryde in the Isle of Wight on October 14th, 1829. Before braving the Channel after a heavy gale a derelict vessel was encountered swept from stem to stern by the waves; a sailor's omen which the event was to prove in this case at least true enough. Contrary winds kept the ship from making rapid progress, and it

was not until November 7th that they reached Madeira, where the captain purposed to stay a week to take in a cargo of wine. Of the twenty-two passengers, the only one of note, other than Duff, was H. M. Durand, a young engineer who became a close friend of Duff, and eventually rose in the service until he became Lieutenant-Governor of the Punjab. In Madeira the Duffs found themselves hospitably treated by the ship's agent, and among the people then in the island became acquainted with Captain Marrayat, who was in command of one of the frigates in the Bay. Their stay in Madeira, however, was to be longer than they expected, as a big gale blew most of the ships in the Bay out to sea, including all the frigates, and for three weeks they were compelled to wait until the vessels made their way back. Eventually on December 3rd, the *Lady Holland* set sail for the Cape, accompanied by a frigate which was on the look-out for pirates. That the precaution was a real one was shown by the next experience which befell the passengers, of seeing the attendant frigate in full pursuit of a pirate a few hundred yards away from the *Lady Holland*.

The southeast trade wind took the ship close to Buenos Ayres, but early in February, 1830, she drew near to the African coast, her captain intending to call at the Cape. On the 13th, in the endeavour to avoid a sandbank on which the captain had found, by soundings, that he was moving, the *Lady Holland* crashed upon some rocks and broke her back, so that the fore part of the ship stuck between the reefs. It was ten o'clock at night when, as was usual in those days, the lights had been put out and the passengers were mostly asleep in their berths. Duff, half-dressed, rushed on deck to find the captain in an agony of despair, for the condition of the ship was hopeless. The order was given for the masts to be cut away, and the long-boat to be got ready, in case it should be possible to leave the wreck. Meanwhile the passengers had all assembled in the officers' cabin, some calm and untroubled, some in agonies of terror, some repenting of their past lives and crying aloud to God for pity. Duff himself records how all the little cliques and feuds that so easily grow up among passengers in a long voyage resolved themselves in this hour of fear, and after half an hour, when the first tempest of apprehensions had subsided, he was able to lead the passengers in prayer for the safety of the crew and themselves.

Meanwhile a small gig had been sent out to discover any possible landing-place, for all round the *Lady Holland* was a mass of foaming water and it was not known whether she had struck on an island, or on the mainland, or on isolated rocks. After some time the boat returned with the news that a small sandy bay had been found, to which it should be possible to

escape. The long-boat would only accommodate one-third of the entire ship's complement, but the wind had by this time abated, and eventually all were safely got ashore . . . .

Near the end of May they passed up the Bay of Bengal, took on the pilot, and began the navigation of the Hooghly River, the westernmost outlet of the Ganges. The boat was hardly moored off Saugar Island when the southwest monsoon burst upon her. The storm became a cyclone—such as are not infrequent in the Bay of Bengal—and the *Moirra* was dragged from her moorings and tossed on to a flooded mud bank where, poised on the edge with ten feet of water on one side and seventy on the other, she gradually worked for herself a bed in the clay. With the dawn, it was determined to put the passengers ashore on the island. The pilot and some Indians swam to a large tree which was seen some way off, and to this made fast a hawser, by which all were got ashore. They made their way to a small village, whose inhabitants refused them shelter, and failing any other roof over their heads they took refuge in the village temple. Eventually news of the shipwreck reached Calcutta, boats came down the Hooghly, and in one of them the Duffs travelled the hundred miles up river to Calcutta, thus completing surely as adventurous a journey as any new missionary could wish to have. They landed on the 27th of May, 1830, having been more than seven months on their voyage from English shores.

*His Educational Program Has William Carey's Support. (Pp. 58-60, 67.)*

Duff was essentially a man of spiritual ambition, and he had come to India intending to assail the very system of Hinduism itself. We shall discuss later his knowledge of Hinduism and his attitude towards it; no doubt at the outset of his career he vastly under-estimated its vitality and power. Meanwhile it is necessary to realize what it was that he was trying to do. He saw around him devoted men, his own friends some of them, labouring with unsparing earnestness according to a method which seemed to him incomplete. He never criticized their methods in themselves. He cordially admitted the validity and usefulness of general open-air preaching, and vernacular work, but he did not feel that his own work should be established along these lines. His friends were engaged on a direct appeal to Hindus to renounce their faith; Duff believed he saw the way to weaken and in the end destroy Hinduism itself. As he put it himself, he wanted to prepare a mine which should one day explode beneath the very citadel of Hinduism.

He was strongly opposed by all the missionaries, with one illustrious exception. Towards the end of his period of investigation he went out to Serampore to see William Carey, then near the end of the miraculous career by which he had added an imperishable chapter to the history of Christian missions. As the most famous of Indian missionaries up to that time his opinion was obviously of the highest value to Duff, but he was in addition a great educationist, and had probably more claim to be heard on that particular issue than any other missionary then in India. As Duff, in all the vigour of his young manhood, went up the long flight of steps that lead from the Hooghly River to the College at Serampore, the aged Carey met him and solemnly gave him his blessing. Together they talked out Duff's plans in their entirety, and Carey heartily approved of the new scheme the Scotsman was planning, and urged him to go forward. Duff returned to Calcutta with the support of Carey to balance against the opposition and grave disapproval of practically all the missionary body of Calcutta.

What was Duff's plan?

Put very briefly it was to use Christian education, carried eventually to the highest level, and given through the medium of English, as the great instrument of the assault upon Hinduism and of the presentation of Christianity. The choice of this policy involved not one but two critical decisions. The first was to make use of higher education as a missionary instrument. The second was to give that higher education through the medium of the English language. It is one measure of the greatness of Duff that a method which is now universally used by almost all missions in India, and which it has probably never occurred to many people even to question, should have been conceived and carried through by this one man at the very outset of his career . . . .

Opposed and derided, Duff went ahead. The choice with which, as Dr. Richter has said, modern Indian missions really began was made within a few weeks of his arrival in India, by a young man of twenty-four. We shall see in ensuing chapters how his plan worked, and how far-reaching were its effects upon the policy not only of missions but of the Government itself.

### *Alexander Duff's First Converts. (Pp. 84-86.)*

The first convert was not Banerjea, but Mohesh Chunder Ghose, one of the Hindu College men, who had for long been meditating the final step. In his confession of faith he explained how he had at every stage fought against Christianity, and when

intellectually convinced had remained unchanged in feeling. As his conscience awakened he became acutely miserable, and then began to find help in the words of the Bible—why and how he could not say. “In spite of myself,” he said, “I became a Christian.”

This was in August, 1832, and in the following October Krishna Mohan Banerjea was baptized. His path had been more severely intellectual than that of Mohesh Chunder, and he had gradually fought his way through to belief in the Divinity of Christ and the Atonement. He was a man of massive mind, destined to be one of the most illustrious of Indian Christians, a fine prince of the Church. In December of the same year, Gopinath Nundi professed his faith and was baptized, like Banerjea, in the class-room where all the disputations had taken place. Every pressure was put on him by his family and his caste, but without avail. Even the terrible grief of his Hindu mother—surely the most grievous pain any Indian Christian has to bear—did not change his determination to be a professed Christian. The fourth convert was Anando Chand Mozumdar, one of Duff’s own pupils in the school, and one of the first to be moved by his Bible teaching. He was baptized in April, 1833.

These four men were the firstfruits of Duff’s labours in India, and their profession of Christian faith the outcome of those dramatic early years. Hindu thought and life had been shaken to the foundations, new influences had been set at work which would take long to quench, but these four had against all opposition, risking life itself and all that makes life glad, in the face of all men confessed their faith in Jesus Christ.

If the conversion of these men meant much to Duff, it meant much also to India. Dr. Richter, speaking of Duff’s early converts says:

“What remarkable personalities, what pillars in the Indian Church are included among them! . . . Krishna Mohan Banerjea, Gopinath Nundi, Mohesh Chunder Ghose, Anando Chand Mozumdar . . . are the glittering stars in the firmament of the Indian Christian world. It was something wholly new for North India no longer to see orphan children picked up anywhere, outcastes, beggars and cripples becoming members of the Christian Church, but in their stead scions of the noblest houses . . . The present writer whilst at Calcutta had an opportunity of conversing with several members of these distinguished families, both Christian and heathen, concerning the marvellous period of Duff’s activity. They were unanimous in asserting it to be a time wholly unique; they stated that in the highest circles Christianity became the subject of the most animated and most

interested discussion; that every family had to face the conversion of its most able and gifted members, and that an excitement and a tremor swept through Hindu society such as had never been experienced before—nor since.”

*Duff's Stand is Sustained. (Pp. 91-92, 98-99.)*

On one point the Orientalists and the Anglicists did not differ. Both agreed that for the education of the masses of the people only one medium was possible, the vernacular. But for either English culture or classical oriental culture, the vernaculars as they stood were impossible as media of instruction. They contained almost no literature. Those who would teach the people must themselves first be taught, and having been taught, apply themselves to the creation and enrichment of a vernacular literature. On this all were agreed, but there agreement ended. One party held to the ancient studies, the other to English culture; one believed that in the Sanskrit and Arabic classics, with perhaps some admixture of European ideas, existed all that India needed for her people's education, the other that European culture, given necessarily through the medium of English contained not *Western* truth, but *truth*, and that it should not be denied to India.

The struggle was not merely between two sections of a committee. The Indian public was itself divided. On the one hand there were the men who had been trained in the oriental learning, whose livelihood (it is not unfair to say) depended upon the continuance of Government support of that learning, and who naturally shrank from the prospect of having snatched from them the one form of activity for which they had been trained. A vested interest had been created. On the other hand, the evidence was strong and stronger every year that multitudes of Indians desired English learning. There was the Hindu College, from first to last the fruit of Indian initiative, where, on the admission of the committee itself, “a command of the English language and a familiarity with its literature and science have been acquired to an extent rarely equalled by any school in Europe. A taste for English has been widely disseminated, and independent schools, conducted by young men reared in the Hindu College, are springing up in every direction.” There was the amazing success which had attended Duff's educational experiment, success all the more astonishing when we consider the handicap to which, so far at least as popularity went, he subjected himself by his Christian teaching and evangelistic zeal. . . .

The Governor-General, Lord William Bentinck, took action. Of the Resolution of Government dated March 7th, 1835, Sir



Charles Trevelyan prophesied that "although homely in its words, it will be mighty in its effects long after we are mouldering in the dust." Briefly the Resolution stated: that the great object of the British Government in India ought to be the promotion of European literature and science and that, although no institutions of oriental learning for which a demand still existed should be closed, the system of subsidizing students in these schools and colleges should be discontinued, public expenditure on the printing of oriental books be immediately stopped and the number of professors of oriental studies gradually reduced. The funds thus released were to be henceforth employed in promoting modern European education through the medium of the English language.

This justly memorable Resolution gave legislative sanction to the plan which Duff and Trevelyan (who became great friends) in their respective spheres had urged, and which Duff had already tested by the touchstone of experience. One does not wish to claim too much for Duff, any more than for Macaulay, but there can be little doubt that his work and his arguments were a most important factor in determining the issue.

### *Advocacy of Western Medical Science. (Pp. 99-100.)*

It is in connection with the establishment of a medical college in Calcutta on Western lines that Duff's influence is perhaps most clearly seen. Medical training existed in two forms at this time in Calcutta. At the Sanskrit and Arabic Colleges classes were held in medicine, where, says Trevelyan, "the systems of Galen and Hippocrates, and of the Shastras, with the addition of a few scraps of European medical science, were taught." There was also a medical institution begun by Government in 1822 where, through the medium of Hindustani, a smattering of Western medical science was given, dissection of the lower animals practised, and where a few tracts printed in Hindustani were the total medical library of the students. Lord William Bentinck conceived the plan of raising up in India a medical profession trained in modern medicine, and a commission was appointed to enquire into the possibility of the scheme. The great obstacle was the prohibition, real or supposed, of the Hindu Shastras, against touching a dead body for anatomical purposes. It was confidently held by the Orientalists that dissection would never be practised by Hindus, and that it was useless to contemplate it. No one held this more strongly than the head of the Government medical institution. It appears from the evidence of Trevelyan and others that it was Duff who turned the scale. The commission visited his college, and interviewed his students as well as

himself. The students stated with great candour that while it might be true that the Shastras forbade the touching of a dead body, they had so far imbibed a new point of view in their European studies that they regarded such prohibition with indifference, and that if on other grounds they desired to take up the medical profession, they would not be deterred by the scruples of religious traditionalism. Duff himself "to whom," says Trevelyan, "the cause of sound learning and true religion in the East is deeply indebted," reiterated with much force before the commission his view that Indian students could learn all that Europeans could learn through the medium of English, and that whatever could be said for the teaching of the humanities through the Indian classical tongues, nothing whatever was to be said for so teaching science. Lord William Bentinck further consulted orthodox Hindu pundits, who stated that while the Shastras forbade the touching of a dead body, there was no specific prohibition of touching it for anatomical purposes.

In June 1835 the new Medical College in Calcutta was opened. It is now perhaps the largest in the world, and it is not too much to say that in great measure it owes its inception to Duff, "to whom," said the Lieutenant-Governor of the Punjab in 1899 at the Lahore Medical College, "we are indebted, because he was the pioneer in the efforts to show that the medical profession was compatible with the highest ideas of caste."

### *Advocacy of Educational Opportunities for India's Womanhood. (Pp. 123-125.)*

In another direction Duff showed his extraordinary grasp of the essential factors in the Indian world of his day. It is one of his claims to fame that throughout his whole career he saw and emphasized the importance of the education of women, and not only saw it but laboured for it. Even today the education of women and girls is one of the causes most urgent in the eyes of Indian social reformers, and in Duff's day almost nothing had been done to promote it. The seclusion of women—not by any means universal in India, but common in the high castes and among Mohammedans—and still more the practice of very early marriage made the education of girls extremely difficult, and created a solid body of conservative opinion which was utterly opposed to it. Duff realized the unique importance of the question. There can indeed be no stable social progress apart from the education of women, because without them the life of the family and the home, in which all true progress is ultimately conserved, is not touched. Moreover, Duff saw a generation of edu-

educated men growing up in Bengal and other parts of India who would demand educated wives, and in whom the fruits of education would largely disappear if in their homes and in the intimate relationship of marriage they lived entirely without the companionship of educated minds. His own policy was twofold. He held that the movement for male education was in reality a movement for female education also, because, as has just been argued, it would create in time an irresistible demand among men for educated wives. This he held to be the fundamental reality of the situation. Meanwhile, pending the appearance of the demand which he confidently (and rightly) predicted, steps must be taken to equip from among such women and girls as could even now be got to offer themselves for education, an adequate number of teachers, who should be ready when the demand for female education became strong and widespread.

Accordingly Duff saw that the refuge for orphan girls, begun in Calcutta some years before, was developed into an efficient school; and he gave his personal help to every scheme and every society which was addressed to this great and crying need. In addition he used his influence, which was great in his earliest years as a missionary and grew stronger as he became a recognized element in Bengal life, to urge Government to remove legal restrictions on the freedom of women. He fought infant betrothal and early marriage, and the prohibition of the re-marriage of widows, and he rejoiced to find, in 1842, "a secret society among the educated Hindus for privately instructing their young daughters and other female relatives."

### *Secures the Adoption of the "Grant-in-Aid" System* (Pp. 157-159, 160.)

It will be recollected that twenty years before, the struggle had been over the nature of the education to which public money should be devoted. That battle had been won by Macaulay, Trevelyan and Duff, and English education got its chance. But the resources of Government had so far been devoted only to the maintenance of Government educational institutions, and it had long been Duff's desire to see a reform inaugurated whereby the subsidy of Government should be available, on an equitable system, for the whole educational fabric of the country. This idea he urged incessantly upon the authorities in London, interviewing the members of Parliament and Ministers most interested in India, and giving evidence and answering cross-examination before the Select Committee of the House of Lords on Indian questions. . . .

The new India Bill was introduced by Sir Charles Wood (later Lord Halifax) in a speech of the highest ability. Duff and Marshman then placed their educational views as given in evidence before the Committee, in a memorandum for Government, and this was virtually embodied in a state paper sent to India (where Lord Dalhousie was now Governor-General) as the famous *Education Dispatch* in 1854.

In several points this Dispatch reflects the views of Duff. Its emphasis on the education of women owed something to him, and he had some share in the plans of the three Universities of Calcutta, Bombay and Madras, which were founded as the result of the Dispatch, on the model of London University. The remarks of the Dispatch about vernacular education are worth quoting, for they show how consistently both the 1835 and the 1854 reforms held before them the importance of the cultivation of the vernacular. . . .

In many ways the "grant-in-aid" system begun by this Dispatch is the most notable thing about it, and to the present day this has been the main principle on which Government has financed education in India. It was laid down that public moneys were to be devoted not only to the maintenance of Government schools and colleges, but to the assistance of institutions begun and maintained by private bodies, whether Hindu, Mohammedan or Christian, whether indigenous or foreign. The policy of Government was to follow the double line of maintaining at as high a standard as possible, out of public moneys, a certain number of its own institutions, and also of aiding private enterprise, and thereby calling private enterprise into being.

The 1854 Dispatch has very justly been called the educational charter of India, and it exhibits a foresight and grasp of the exigencies of the time which deserve the highest admiration. It enabled the amount of education in India to be very greatly increased, it gave support to all those groups in Indian society which desired to further and develop private educational undertakings. To this policy is largely due the growth of missionary education to its present dimensions, and if the present day calls for revision and reform of the system of Christian education in India, and of education in India as a whole, it is in no sense a reflection upon the framers of this Dispatch.

### *Failing Strength and Death. (Pp. 194-195, 195-196.)*

On April 26th, 1876, Duff completed the seventieth year of his life. Not long afterwards he met with a serious accident in his library. He fell from a considerable height to the floor, and

severely gashed his head, so that he was confined to his bedroom for some weeks. He seemed to get well, and was actually able to carry out his lecture and other engagements during the winter of 1876-77, but early in March of the latter year he found himself troubled by a tumour near the right ear, and the malady would not leave him but rather grew steadily worse. He had to abandon the Assembly of that year, and also the meeting of the newly-founded Alliance of all the Presbyterian Churches. In the hope of regaining health, he went to Patterdale in the English Lakes, an old and beloved resort of his, and later went abroad to Neuenahr. He gained nothing in either place; jaundice seized him and established hold of his system. He was got back with difficulty to Edinburgh, and then taken in the autumn to Sidmouth in Devonshire, to enjoy the gentler winter there. But it was plain to all his friends that he had not long to live. His son was telegraphed for and arrived from Calcutta in time to see his father. His most intimate friends and relatives gathered round him, and in these last days he gave to them in halting and painful conversation some of the most private and precious of the secrets whereby he lived. . . .

He was able to give instructions about the sending of gifts to his friends, choosing for some of them particular volumes from his library. Numerous messages of love and sympathy came from many of those who in India or Scotland had worked with him, and he gained enough strength for a while to be able to reply to them. Each day, however, he grew steadily weaker, and on the 12th February, 1878, he passed very peacefully away, in the seventy-second year of his age.

The body was taken to Edinburgh, where round the grave of the missionary there gathered together a marvelous assembly. All the Churches were represented there, all the missionary societies, the Universities, the learned societies, and a great host of the godly humble folk who knew that a great Christian and a great Scotsman was being laid to his rest. Innumerable tributes were paid to him in the press, and in pulpits and on platforms all over the land.

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